

THE CHRISTIAN CENTURY

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Number 4

Where is Our God?

By Edgar DeWitt Jones

The Last Days of John Barleycorn

By Ellis B. Barnes

JAN 26 1917

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR.

HERBERT L. WILLIOTT, CONTRIBUTING EDITOR.

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Religious Change

WE ARE ALL CONSERVATIVES !

We give up our notions about life and the world with reluctance. There are only a few men who will accept the logic of their thinking. Such men lay the whip of their cruel logic across our backs and drive us a little way on in the road of human progress. This is peculiarly true in religion. The very importance of religious ideas is the reason for men holding these ideas so tenaciously and for compelling progress to prove itself at every step.

Religious change occasions shock. Even the individual communion cup makes its way slowly and is still taboo in an old and highly respectable denomination.

Hegel has given us a formula which is helpful for interpreting the changes in human thought. He uses the three words thesis, antithesis and synthesis. His idea is that a careful scrutiny of any of our fundamental ideas results in finding some truth in an opposite statement, which is antithesis. Further thought leads to a new formulation or synthesis.

We can see the process of synthesis at work in the Book of Hebrews. This book has profound significance for the present stage of the life of the church. It shows us how to proceed in the task of reconciliation.

The Jews who had become Christians had passed through the stage of denial or antithesis. They had debated in the synagogues as did Stephen and Paul. The break had at last been complete and the church no longer called itself a synagogue, as did James in his epistles. Probably Jews were ceasing to observe the practices of their ancient faith. It was at this point that doubts arose about the value of the steps they had taken. The Epistle to the Hebrews was written at a time when the Alexandrian Jews were on the eve of a great apostasy that might have led them back into the synagogue. The unknown writer of Hebrews (was he Apollos?) helped the Jews to make the proper appreciation of religious values. Their attitude was not to be reversion to the old, nor a continuous attitude of hostility toward the old. A synthesis was to be made which should include the values of the past and the newer values found in the religion of Jesus.

They were not to despise sacrifice, neither were they to practice again the killing of animals; they were to look upon the death of Jesus as their sacrifice. They were not to reject the priesthood, nor were they to seek again the ministrations of the sons of Aaron; there was a new priesthood after the order of Melchisedec. Thus one by one the great ideas of Judaism were incorporated in a new definition of Christianity.

★ ★

What Apollos or some other man did for the Jews needs to be done for modern Christians. The book of Hebrews has in it a method of the profoundest significance for our present needs.

Modern Christianity has been passing through a period

of antithesis. The old definition of the place of Christ in a theological Trinity has been denied. The older conceptions of the inspiration of the Bible have been rejected. Science with its doctrine of evolution has compelled us to reinterpret all our knowledge. This has led to many denials. Democracy has led to the rejection of many forms of ecclesiastical authority.

In the past fifty years these denials have seemed to sweep the very foundations of Christianity away. It seems to us that the age of reconciliation draws near. This involves appreciation of our religious past, but not a return to it.

★ ★

There is a new appreciation of the person of Jesus Christ. We have recovered his humanity, which the church had almost lost. There is now a new footing for confessing his divinity. We shall do this because we now have a new thought of God. The Trinitarian formula may fall into disuse, but the spiritual realities which it expressed are capable of a fresh and vital reinterpretation.

If we of modern times talk less of the inspiration of the Bible our new thought of God gives validity to the idea. The Bible does reveal the will of God to us, though through human minds and through progressive unfoldings of the truth.

We now know it is unscientific to set science in opposition to faith in God, or Christ, or the Bible, or the soul, or immortality. When a man of science makes a sweeping universal denial of these things he has become as dogmatic as a medieval monk. In the name of true science men now reject such unscientific presumption. There is today no quarrel between "religious religion" and "scientific science."

In the matter of democracy, too, we are now ready to make a synthesis in church organization. By the side of democracy we place the new word efficiency. We are willing to give up at times a fictitious liberty that the work of God may be done quickly and well. The church in the future will be no mob.

Especially will the evangelical spirit survive in the reconstruction of religion. We shall soon cease preaching our nice little sermons telling people to "be good." We shall again exhort men to "come to Christ." Soon we shall cease to look at sin with good natured tolerance. We shall not take away the soul's responsibility with the familiar formula of heredity and environment. We shall hate sin again as men have always hated it in times of spiritual power.

The Disciples movement in its beginning contributed much to the synthesis as well as to the antithesis of religion. Our lingering spirit of denial must pass. Our men of modern training especially must learn again to affirm. Our weary world waits for a religion of power which has thought itself through and stands once more upon the everlasting rock of our faith, the Lord Jesus Christ.

EDITORIAL

THE RELIGION OF THE CITY

IT IS often assumed that the people of a great city are less religious than the people in the country. Statistics often seem to point that way. Whether in New York or Chicago or San Francisco, the church is struggling against awful odds and often the figures are a pitiful indictment of the religious indifference of a great city.

There is something to be said on the other side. In a community where the church is the only social factor, some people may attend it for almost the same reason that city men go to a saloon, for sociability. It is reasonably certain that a man who hunts up a church amid all the attractions of city life, is looking for religion. If there is relatively less church membership, there is a loyalty and a consecration in the membership which makes it a select circle. The story of sacrifice in city churches bears this out.

Religion in the city is in the process of change. Every community has a right to shape its religious ideals and practices according to its needs. There is one gospel, but many applications of it to life. The social situation of the city man makes a demand for a peculiar kind of religious institution.

The religion of the city must have in it a keen ethical sense. Sin stalks the streets seeking its victims. The young live in perils that are unique. The church cannot afford to take an indifferent attitude to city evils.

The city man's religion must have in it a great note of brotherhood. There are more caste barriers in city life created by race nationality, wealth, education and peculiar circumstances. Religion has the power to glorify human life and create community feeling.

Nor are we to despair of finding a deep consciousness of God in the soul of the city man. Saints like Savonarola and St. Augustine were city men. Another generation of city men will be weary of the toys of our wealth and seek the greater realities of the soul.

STATIC RELIGION

THE issue that more than anything else divides religionists is the question as to whether religion is static. Such discussion harks back to the days when one Greek philosopher declared that all things change while another declared all change to be illusory. The Roman Catholic theologian speaks in behalf of an unchanging and eternal church. The modernist admits change and argues in behalf of it as the one principle which guarantees the continued life of religion.

This issue is being fought out in the field of every religion of the world—that is, where modern ideas have gone. There are now Mohammedans who believe in change in religion in opposition to others who argue for the static conception. Confucianism faces either change or utter elimination.

The Disciples, like many another religious people, presented at one time a static conception of religion. They proposed to restore the original church. When it was restored, it would not need to be changed. In this static conception they stagnated. The new life in the movement results from a frank acceptance of the principle of progress and growth.

There was no church in New Testament times which was not criticised by the writers of the New Testament.

The first three chapters of Revelations are almost pessimistic in their denunciation of the failures of the leading churches. We would not want to copy the narrowness of the Jerusalem church, nor the corruption of the Corinthian church. The Ideal church was in the minds of the apostles, but if it ever existed on earth they failed to describe it.

Our new science, our study of sociology, our exchange of views in the study of comparative religion,—these and many other things compel change in the religion of today. Behind the static conception of religion is a blind, though often unconscious egotism. The conception of progress in religion rests upon humility of spirit. "I count not myself to have apprehended," says Paul.

RELIGION AND OUR WORLD PROBLEMS

ULTIMATE problems of religion lie at the bottom of most of our political and national differences. Two groups of ministers in the east seem to be saying different things with regard to the world war. The word of the thorough-going pacifist, such as Dr. Gulick, has become familiar to the American public and has exercised an influence that five years ago would have seemed impossible. Now another group of ministers, represented by such men as Rev. Newell Dwight Hillis and others, ask if there is not a more fundamental word in the Christian vocabulary than peace, the word "justice."

These men apply this word to the international situation in a way favorable to the interest of the entente. They propose a series of questions relating to the invasion and spoliation of Belgium, also concerning other matters connected with the great world war.

It is not, of course, the intention of these men to justify war as being the best means of settling international differences. They intend only to ask whether, if there is no other way to right injustice except by war, it is not right under such an evil situation to fight.

This is, of course, no question to be settled by the matching of texts. Both pacifist and militarist have been able to use the Bible effectively in the past. No one questions the thoroughgoing militaristic quality of nearly all of the Old Testament. Nor does anyone forget the great peace words of Jesus.

The question of the relative value of peace and justice is a question of casuistry. Casuistry was brought into disrepute by the Jesuit's handling of it, but in many moral situations we are all compelled to be casuists. There is a greater and a lesser good. Moral values do not stand on a dead level. There is, therefore, in the issues between the two groups of religious leaders a problem of world importance: Which is the greater, Peace or Justice?

LIQUOR AND THE TRADES UNIONISTS

IN THE fight for national prohibition the last entrenchment of the enemy will be in the ranks of the trades unionists. Large numbers of these men are total abstainers, but the organized union men of the liquor trades are claiming the protection of the union fellowship, which in days gone by has always brought a ready response.

The argument of the liquor leaders is that the closing up of the liquor trade in America would mean large numbers of unemployed men, which would affect wage standards in every trade. There is a subtle appeal to

selfishness in this argument which may prove effective with some.

The work of Rev. Chas. Stelzle in combatting this tendency is to be commended. He is editing a monthly magazine and preparing a tractarian literature in which he shows how little of the money of the liquor business goes into labor. He has been for a long time connected with the labor movement and is persona grata to its leaders. He is well qualified, therefore, to conduct this campaign.

Mr. Stelzle is appealing for the support of the trades unionists in the churches. These men will be asked to distribute literature in the shops where they work.

As one studies the wet and dry map, it is seen that the progress of prohibition is opposed by a few leading cities—New York, Chicago, Philadelphia, Cincinnati, Boston, Cleveland and St. Louis. In these cities the trades union movement is strong. If this prop of labor support could be taken away from the liquor business in these cities it might turn the tide for an immediate victory.

THE CITIES AND PROHIBITION

FIFTEEN cities in Massachusetts recently voted on the liquor question. Fall River, great industrial town of 120,000 population, changed a wet majority of 1,800 one year ago to a dry majority of 1,500 this year. Other large industrial towns, such as Haverhill, Leominster and Taunton also went dry. In the other eleven cities the dries made big gains over the last election. The end of John Barleycorn in this country is now in the hands of the cities and the industrial centers, and every election goes to give confidence in the ultimate verdict.

HOW CITY MISSIONS HAVE GROWN

IT is the general impression that the work of home missions in the great cities is being done each year by the Disciples of Christ in a bigger way. This work refers to the extension of our churches in growing portions of the cities and to the discharge of our obligation to the immigrant. There will be much interest in learning how city mission work has been extended in the city of Chicago, the metropolis which is central to Disciple territory.

Something over ten years ago, the Illinois Christian Missionary Society was maintaining one mission in Chicago. Today it maintains none.

Eight years ago, the Christian Woman's Board of Missions was putting two thousand dollars per annum into mission work in Chicago. This was less than the Chicago auxiliaries and churches were giving to the woman's organization. Then the appropriation was cut to twelve hundred dollars a year. The past year, the Christian Woman's Board of Missions has given nothing at all to city mission work in Chicago, though the churches in that city have continued their gifts to the organization with their usual liberality.

Eight years ago, the American Christian Missionary Society was putting two thousand dollars a year into Chicago besides refunding the money given by Chicago churches for home mission purposes. At the present time that society is content to pay most of the expenses of the Russian mission, which is a considerable saving as compared with its former expenditure. The Chicago churches are not any longer given credit for home mission work when their gifts are used in Chicago, except in the case of two churches.

Under these discouraging conditions the contributions of the Chicago churches themselves have fallen off. There has probably never been a year in twenty years when so little was done for city missions in Chicago as last year.

Meanwhile our great brotherhood is being told by home mission secretaries that our organized agencies are taking seriously the redemption of the city.

THE SIGNIFICANCE OF WORK AMONG IMMIGRANTS

AN immigrant group in the city lives under conditions that are usually unknown to the rest of the city, for one half knows nothing of how the other half lives. In Chicago it is the one-quarter Americans by birth who are ignorant of the three-quarters of those of recent European origin.

One can follow the group of Bulgarian laborers returning from their railroad work. They live in boarding houses, several in a room with the windows nailed down and the cracks stuffed with rags and the doors shut. There is a spring crop of tuberculosis that rends one's heart to see. The longest lived race of men in the world die in Chicago for want of knowledge of the hygienic conditions of existence in a great city.

Or one can go over into the Russian colony. There the anarchist orator, disciple of Emma Goldman, is ranting against the established order on the street corner. Only forty per cent of the men can read and write, but one man will buy the I. W. W. paper, "The Workers," and gathering a group around him after the lecture, will read the story of the progress of social unrest. These men now carry their money in their pockets instead of in a bank, and defend it as best they may. The private banks have failed, costing them thousands of dollars of hard-earned money, and the government savings bank has no clerk who speaks Russian.

These men have but few women in their colony. There are none of the restraints of the home life. The saloons minister to their native love of drink. The brothel takes its awful toll from their lives.

These are the cold, brutal facts as they relate to hundreds of thousands in every metropolitan center. Meanwhile a great brotherhood like the Disciples of Christ spends a few thousands of dollars—hardly \$10,000 all told—for this appalling missionary need and brags of what it has done for the immigrant. Lazarus is at our door. He will rise up in the judgment against us.

MR. LOKEN RELINQUISHES CHURCH

AFTER resigning twice before in the past year and failing to get the consent of his church to release him, Rev. H. J. Loken has resigned the third time at Berkeley, Calif., and insists that his resignation be accepted. Mr. Loken will spend some time in the middle western states fostering an acquaintance with the churches in a portion of the country where he is but little acquainted.

His presence in these Mississippi Valley states should be made an occasion for the churches which have heard of the fame of his preaching to come into closer range with his personality and message.

Mr. Loken spent seven years in the pastorate at Berkeley. During the stress and storm of the theological attack made upon him by forces far removed from his parish, his congregation remained loyal and united in a remarkable degree. Contrary to the prevailing sentiment of his church, he now feels that a new man can lead the

congregation into quieter waters, and into more effective service. His resignation is in the line of this unselfish conception of his ministry.

In the brotherhood of the Disciples there are few preachers the superior of H. J. Loken in Christian spirit, in originality of mind, in the evangelical quality of his message and in the power of delivering the word of Christ with prophetic urgency.

The church at Berkeley will keep its face forward, holding fast the good it has won for itself—and for all its sister churches of Disciples—through these trying years in which it has pioneered a way for itself and for the rest of us to live up to the high ideals of our movement for the unity of Christ's followers.

THE WRITTEN SERMON

EVANGELICAL churches have often shown a lack of hospitality to the written sermon, especially among Methodists and Disciples. This kind of sermon has been supposed to be dull and difficult to understand. It

has been popularly assumed that it lacks the fire of the preacher's personality.

It would be interesting for our readers to see a list of some of the foremost preachers among the Disciples of this present period who use a manuscript in the pulpit habitually.

The arguments for the manuscript are many. In the first place, the man with the manuscript has made preparation at some time or other. He does not come into the pulpit to "let the Lord put words in his mouth" as did a species of preacher that is not dead yet. The congregation also has a comfortable certainty that the man with the manuscript has some terminal facilities. He will not be tempted to transgress on the proprieties of the occasion by following interesting side-lines of thought. There is also an order and symmetry about the written sermon which most extempore efforts do not possess. Some preachers have found also that when they discuss a theme such as is likely to be misunderstood, a written document is sometimes a great protection. It settles any dispute as to what the preacher really said.

The Makers of the Bible

Third Article in the Series on the Bible

BY HERBERT L. WILLETT

THE books of the Bible are windows through which one may look in upon the world's most unique religious history. To the experiences of the Hebrew people and the early Christian church all the generations have gone for moral and spiritual suggestion and direction, just as they have gone to the story of classic Greece for inspiration in art and education, and to the life of ancient Rome for ideals of law and government.

One cannot say that the national and group experiences recorded in the Bible are the only ones which disclose a deep interest in ethics and religion. God has not left himself without witness in any people. Several of the ancient civilizations reveal notable concern for the higher interests of life. But in comparison with the ideals progressively reached by the Hebrew and Christian communities, under the leadership and inspiration of the prophets and our Lord, they must be given a lower place. The Bible is the record of religious aspirations higher and more nearly realized than may be found elsewhere in the story of the race.

It is always interesting to study the men who have helped to produce great literature. The books of the Bible furnish the material for absorbing study. The men behind the books are of equal interest. To be sure they are not so easily studied, because many of them are wholly unknown except as they reveal themselves in their utterances. Yet it is impossible to read any important work without attempting to form some picture of the one who wrote it, and the circumstances in which it was produced.

FREEDOM OF BIBLICAL WRITERS

One of the first impressions one gets from the reading of the books of the Bible is that they were not written by people who conceived themselves to be making formal documents, or materials that were regarded as sacred when written. Rather they wrote with the freedom and enthusiasm of eager advocates of the truth, whose chief concern

was to persuade others to see things as they did, and share with them the values of the life of good will. Only once, and that in perhaps the least intelligible book of the New Testament, does the writer assume the oracular air of one whose words are a finality.

Nor were these books, either of the Old Testament or the New, written with the thought that they were to find a place in a sacred collection of books, or to be preserved for the reverent study of future generations. They appear rather to have the character of tracts for the times, of urgent and impassioned protests against the sins of their age, and appeals in behalf of timely and needed virtues. Many of the writers did not believe the world was to last long. This was as true of prophets as of apostles. They were not speaking to the future, but to the present. Theirs were voices, cries, complainings, against a present evil age.

For reasons like these it is always interesting to get as vivid an impression as possible of the men behind these books. It is a great thing to know something of Deuteronomy, the Psalms, the Book of Isaiah, the Epistle to the Galatians, and the Book of Acts. But it is still more interesting and important to have a just appreciation of the character and service of Moses, David, Isaiah, Paul and Luke. For in them the messages first had their expression—in their character, their thinking and their daily speech—before they were put into the form of books.

THE MEN BEHIND THE BOOKS

In order then to have some adequate conception of the manner in which the familiar phrases of the Bible had their origin, one must think of the men who framed them, and of the environment in which they were first uttered. Into that interval of time that lay behind the writing, in the personal give and take of daily life, one must penetrate if he would gain a true impression of the making of the Scripture.

There were the market places, the caravan groups, the

busy crowds in city gates, where eager discussions were held, questions of moment were considered over the commonplaces of barter and exchange, and the trite proverbs so dear to the oriental soul were made a part of the traffic. There were the circles of the Wise, who sat in the gate or deliberated in sheltered spaces of the streets over the problems of success and failure, the misfortunes of good men, or the folly of yielding to the seductions of wine and the strange woman.

There were occasions of great significance in the national life out of which came hymns of celebrations, odes of gratitude for deliverance and victory, songs in honor of heroes, or laments over public tragedies, and dirges for the dead. In all the tribes and throughout the history there was the utterance of the devout spirit in hymns of the faith, prayers for direction, outpourings of thanksgiving, meditations upon the mystery and pathos of life, and pilgrim songs of the devout as they went up to the house of God. Such fragments of poetry are scattered through the narrative portions of the Old Testament, and are partly found in such anthologies as the Psalms and Lamentations.

THE GREAT LEADERS

Of still greater moment was the preaching of those men, the prophets, who did more than all others to give to Israel's career its unique ethical and religious curve. Moses is heard instructing his people in the wastes of Paran, or giving farewell exhortations beyond Jordan. Samuel counsels with pilgrims as they visit Ramah for his advice, or journeys about the land as a circuit preacher, spending a few days at each of such sanctuaries as Gilgal, Bethel, Carmel and Jericho, in the celebration of one of those "sacificial feasts" that must have been a sort of combination of a term of court and an evangelistic mission. Elijah, the fiery defender of the national worship of Jehovah, denounces the tolerant Ahab in the public highway, or routs the priests of Baal and Astarte in a fire test at Mt. Carmel. Amos, a herdsman and fruit seller from Judah, uses the opportunity of his market journeys to Bethel and Samaria to warn the people of Israel of impending judgment upon the royal house of Jehu. Isaiah, the cultured and high-souled statesman of Jerusalem, wherever he can gain a hearing in the city, preaches the holiness of God and denounces the social evils of the time. And Micah, living among the oppressed tenants of the shephelah, makes eloquent protest against the merciless exactions of greedy landlords in the capital.

Some fragments of these and other public messages of the moral leaders of Israel have come down to us, either in quotations in the prophetic narratives, or in the books that contain small collections of prophetic sermons. We do not know just how they first came to be written down, whether by the speakers themselves or their disciples and helpers. We only know that they are among the most precious and inspiring portions of the Old Testament.

EARLY CHRISTIAN MESSAGES

In much the same manner, though with greater accuracy of report, we have come into possession of some parts of early Christian sermons. The discourse of Peter on the Day of Pentecost, the sermon of Paul at Antioch of Pisidia, and other apostolic addresses, have been reported in at least their outlines. To this material must be added the inexpressibly precious words of Jesus, either assembled in small collections, as in the First Gospel, or more generally distributed through the narrative, as in the Third.

Nor must it be forgotten that all three of the Synoptic Gospels were the material of apostolic preaching virtually in their present order, some time before they were committed to any written form. It appears, then, that a considerable part of the Bible was originated in the delivery of moral and spiritual teachings, warnings and exhortations by prophets and apostles, and by our Lord. The literary impulse was later than the spoken word, and subordinate to it. Out of the crises of the religious life of those eventful centuries came the most impressive sections of the Bible.

Out of human experiences of the same urgent sort came the laws of Israel and the guiding instructions for the primitive church. Tradition affirmed that Moses gave to the nation in the wilderness the simple institutes needed for the age. Priests in their ministries at the various sanctuaries, elders of towns and villages administering justice, soldiers and kings making rules for their followers, groups of sheiks and wise men deliberating upon the welfare of their people, gradually added to this torah through the years. From time to time it was collated, revised and reorganized, as in the case of the Deuteronomic reformers, and the scribes of Ezra's age, and took form in successive bodies of law, like the Book of the Covenant, the Deuteronomic Law, and the Priest Code, which seem to have taken their place in the national life in the early royal period, the reign of Josiah, and the Persian age respectively.

THE LAWS OF ISRAEL

So this great body of Hebrew legislation, which has served so admirable a purpose as the basis of later national constitutions, was not so much the output of one lawmaking mind as the expanding legislation of a people, with the basic principles of whose religious and social life it was impressed through the centuries of its growth. As a torah for the habitual regulation of community life it deals with a multitude of details that may seem trivial to the men of today, and it cannot be doubted that it encouraged that elaboration of ritual and ceremonial precision which was the prevailing quality of later Judaism. But fundamentally the Hebrew laws enforced the religious truths for which the prophets stood, and the austere morality which lifted the tone of Israel's normal conduct far above that of contemporary peoples.

The intelligent study of the Bible demands the use of the creative imagination, which, upon the warrant of the facts we know, can look in through the windows of these books upon their makers, the men in whose lives the principles of Hebrew and Christian faith held sway. One must see the unknown author of the Book of Job, deeply concerned to sustain the wavering confidence of his fellow Jews in days of national ruin, using the story of an ancient saint, suffering incredible afflictions without apparent cause, as a means of present explanation in the effort to justify the ways of God to man.

One must go with Jeremiah into the vile dungeons into which he was thrust because of his unbending opposition to royal folly, or watch his fiery indignation when he learned that Jehoikim had slashed to ribbons and burned to ashes the laboriously written roll from which he had hoped so much. One must follow Ezekiel about the streets of Tel-abib, and listen to his fierce denunciations of the sins that were making the fall of Jerusalem inevitable. With Peter one needs to travel down the hills to Joppa, or along the sandy shore to Caesarea, and hear his conversations with Simon the Tanner and Cornelius the Centurion.

And one must take ship with Paul, when he started, depressed and misunderstood, to return to his own province in Asia Minor, where he was to spend half a score of unrecorded years before his familiar ministry really began; or tarry with him in prison at Caesarea or Rome, while he chafed at the frustration of work he was never to complete. In such moments of companionship with the writers of Holy Scripture one obtains an insight into the meaning of their books which can be gotten in no other way. More than this, one comes to understand that the Bible was written in the spiritual experiences of these men long before it took form under their hands.

THE GREATER MESSAGE OF CHARACTER

Something like this may have been in the thought of Jeremiah when he recalled in later days the hour in which he determined that he would cease his prophetic task which had proved so difficult and expensive. But when he tried to withdraw from his vocation as a preacher of righteousness, he found he could not do it. The word of God was like a fire shut up in his bones, and he could not keep silent. Behind every written oracle that came from prophetic hands there were volumes of the spoken word which never took written form. And behind all utterance of the lips there was the man himself, and this living message was the most important of all. No prophetic sermon heard in Palestine, no page from the book of Hosea or Habakkuk is as important as the prophet himself.

It is conceivable that if no word of the Bible had ever been written, the power of those forceful personalities who first made known the truths of our faith, particularly the Master who wrote no word that has survived, might have been sufficient in the providence of God to found and direct the greatest religious movement in history. But no one who gives thought to the problem can fail to perceive how immeasurably the Scriptures have assisted in the enterprise. They are the living oracles they have shown themselves to be, however, by reason of the characters and experiences that lie behind them.

And how did they come to be written at all? And by whom were they written? We may be assured that none of the books in the Bible was prepared by anyone who was conscious of having a part in the preparation of a sacred volume. We have traditions regarding the writing of some portions of the early laws. Samuel is said to have written out the rules for the king he helped to choose. Elijah was reported to have written a letter to a king of Judah, and Jeremiah wrote one to the exiles which is preserved. The same prophet's book of messages probably originated in that roll, which, destroyed and renewed, contained the body of the sermons delivered by him up to that time. Hints of the circumstances in which certain portions of the biblical material was written are found in books like Ezekiel, the epistles of Paul, and the Book of Revelation.

WHO WROTE THE BOOKS?

Probably in many instances the documents were prepared by the men whom tradition has associated with them. In other instances the words of the prophet or preacher were set down by friends or disciples, as we know to be the fact in the cases of Isaiah and Jesus. In still other instances the messages of great moral leaders were doubtless gathered up orally and preserved in the schools of instruction, and there committed to writing as occasion required.

And the purposes for which the writing was under-

taken are sufficiently obvious. The letters were sent as vehicles of advice and instruction. Some of the writing was for the preservation of important oracles and their use in the schools. But no doubt in most instances the words of prophets and of Jesus were written out as the means of a wider dispersion of the truths it was deemed necessary to make known.

Much of the human interest that attaches to the Bible is due to the simplicity and naturalness of the book, as a collection of brief tracts or pamphlets which took form in the most unpremeditated manner at various times during a thousand years of intensely vital history. These documents individually and as a collection have much the same literary experience as other human writings. Only there is a certain romantic interest attaching to the Bible as a book with such an appealing and adventurous career and such a marvelous influence upon humanity.

A great deal of its impressiveness is due to these elements of naturalness and frankness. It is not a book making supernatural claims for itself, like the Koran or the Sybeline Oracles. It reveals the presence of the Divine Spirit not by magical tokens but by the reality of the religious experiences of the men whose story it tells. The moral and spiritual levels which it discloses and to which it summons all to whom its message may come are the proofs that it is inbreathed of God. The marks of its human makers are upon it. It is not perfect, either in its workmanship, its historical or scientific statements, or its moral ideals. It is not a level book. It exhibits great variety of sentiment regarding ethics and religion. Yet this variety is the token of a constantly growing sensitiveness to spiritual ideals, and in the end of the day it presents as its final word the life and character of our Lord, between whom and our highest conception of God no acutest criticism has ever been able to detect the least cleavage.

The Bible has everything to gain and nothing to lose from a candid and insistent recognition of its human qualities and its human experiences as a collection of writings. No theory that robs it of these simple and appealing values under pretext of paying it reverence can be other than erroneous, and in the end, self-annihilating. Frankly received at its own evaluation as the record of the world's most illuminating spiritual experiences, and especially as the disclosure of the life and program of Jesus, the Bible proves itself to be God's word to man, first revealed in flesh and blood, and then transmitted in divers forms and fragmentary ways in a book of inestimable value, a book in which the illumination and urgency of the Spirit of God forever abides.

Evening

I know the night is near at hand;
The mist lies low on hill and bay,
The autumn leaves are drifting by,
But I have had the day.

Yes, I have had, dear Lord, the Day;
When at thy call I have the night,
Brief be the twilight as I pass
From light to dark—from dark to light.

—S. Weir Mitchell

Where Is Our God?

Are We in Fact Living in the Darkest of All Ages?

By EDGAR DeWITT JONES

WHAT a strange question for a people to raise who were God-emancipated and God-led! For the children of Israel to ask, "Is God among us, or not?" is like a January night asking, "Are there any stars in the heavens?" or a wheat field, ripe for the harvesters, enquiring, "Is there any heat in the sun?" Yet the chosen people of God—sheltered by the Father, "as a hen gathereth her brood beneath her wing," raised this unseemly and unbelieving question, "Is the Lord among us, or not?"

THE MODERN MAN QUESTIONS

This impertinent query asked by recreant Israelites centuries ago catches the eye and compels attention. It is a question that multitudes are asking nowadays; not all voicing it, perhaps, but pondering it; and all the while ashamed to be entertaining even grudgingly so skeptical a query. There is a reason for this question. The children of Israel raised it because they were almost famished with thirst. They believed that God had forgotten them. Everything looked dark and doubtful. On the surface, now as then, men and women who were once sure of God have been led to wonder, to question, to doubt.

"Is the Lord among us, or not?" Look at the world at this very hour. Look at it as if you were not a part of it, but on the outside, and were scrutinizing the world of men and women as a boy or girl looks curiously at a globe and traces the boundaries of land and sea on the earth's surface. Look at this terrestrial ball, and what do you see? You see Europe in a bloody onset of arms, which has been continuing for more than two years. You behold the grief, the loss, the deep-seated horror, the wormwood and the gall. At a conservative estimate, 3,000,000 men—the very flower of the manhood of France, Germany, England, Austria, Russia, Italy—have perished on field of battle or in trench. The vastness of the area and the intensity of the fighting grows rather than diminishes. The fourteenth nation to become involved in this dreadful catacyclism not long ago entered the bloody arena. The grief of widow and orphan is too deep for words; and the loss in monetary values, while enormous, is the least loss of all. So much for that portion of the globe.

Come closer home; look at our own land. Reflect on the perils that have beset us in the last two years! The

"Is the Lord among us, or not?"—*Exodus 17:7.*

delicate situations and the immense difficulties that have all but plunged us into the great and dire conflict: the menace of the bandit-ridden republic to the south of us, the various interests and policies—some for and some against intervention—the prophets of preparedness, the direful predictions of Japan's designs upon our western coast, the great commercial rewards that have come to the United States through the great war in Europe, and the subtle temptations of immense fortunes in munition making, the effect upon America of the two years' conflict in the way of hardening our hearts and blunting our finer sensibilities—who of us who understands these conditions even partially is not tempted to raise the question, "Is the Lord among us, or not?"

IS GOD IN AMERICA?

And this is not all: There is the great industrial conflict in our land. Only recently what would have been the greatest strike in the history of the world impended for days like the shadow of some frightful storm, threatening to break at any time in fury. The lines are drawn closely and taut between employers and employes in practically every important American industry. Is it any wonder that stout hearts sometimes tremble and devout souls, sensible of a nameless dread, raise the question, "Is the Lord among us, or not?"

But look away from the world now and from society and its distresses. Behold yourself. Make a personal inventory. The age-old problems, the obstinate questions that puzzled and perplexed your fathers, disturb and annoy you. The experience of loss and disappointment, of the suffering of the innocent, the pathetic incompleteness of life—is it a strange thing that this question should arise in your minds and sooner or later find utterance in the query, "Is the Lord among us, or not?"

EVERY AGE IS "THE DARK AGE"

It does no good to deny these conditions, for they exist. We may shut our eyes and say we do not see them; but when we open our eyes the conditions confront us, only too substantial and matter-of-fact. But how great our folly if we permit even the most untoward conditions to hinder our growth in mind and spirit, or dwarf us in the culture of the soul!

WERE OUR FATHERS MORE RELIGIOUS?

A reading of history shows that every age believed its day the darkest the world ever knew. We have a habit of saying that there never was a time so perilous, so worldly-minded, so money-mad, so obsessed with a passion to be amused, as our own time. There is much to give us pause and to disturb; but we ought to inform ourselves concerning the ages past before we make such strong affirmations. History and biography refresh and encourage the flagging spirits of him who reads. For instance, we have come to believe our age is non-church going, above all others. Is it? I have believed it such; yet I came across the comment of Ralph Waldo Emerson, written seventy years ago, in which he deplored the lack of attendance at church services; and predicted grave evils would follow in the wake of so woeful an omission. The words of Emerson, even to phraseology, parallel precisely indictments which modern ministers are wont to make of this present age.

Reflect on the dark days that have confronted the brave hearts in other periods. Nothing that impends or threatens evil now can equal the woe that enveloped our country in the purgatorial years of the Civil War. Only those who lived through that period know the terror and sorrow of those days when not only the nation was divided, but families—brother against brother, father against son, lover against lover.

"GOD IS NOW HERE!"

"Is the Lord among us, or not?" Let a little child answer that question. A scoffer once wrote the irreverent inscription upon the sidewalk, "God is nowhere." A little girl passing by saw the writing and stopped to read it. She spelled it out wonderingly, and then she read it aloud; and this is how she read it, "God is now here." Blessed little believer! She knew the heart of God better than many a great scholar. God is here in power and might as omnipotently as when he bade Moses speak to the people of Israel that they "go forward." He is here as wondrously as when little Samuel heard his call and answered, "Speak, Lord, for thy servant heareth." He is here as majestically as when Isaiah saw him lifted up, his train filling the temple

and the seraphim crying one unto the other, "Holy, holy, holy, is the Lord of Hosts." He is here as assuredly as when in the depths of Gethsemane, Jesus found him and communed with him intimately, until he was able at last to say, "Not my will, but thine be done."

The reason we raise the question, "Is the Lord among us?" is obvious.

We have not sought him. We have been interested elsewhere. Busy buying and selling, we have forgotten him. Our time has been spent in figuring and frolicking. The seen has enthralled us—not the unseen. We have minded the things of men and neglected the things of God; and all the time God has waited for his children to seek him; all the time he has

been speaking, but we have not listened for his voice. Like those weary disciples who, after a night of fruitless fishing on Galilee, saw Jesus standing on the beach at the break of day and knew him not at first, so are multitudes in these latter days.

On the glory of the envisioned moment, when like that disciple whom Jesus loved, we cry, "*It is the Lord!*"

The Last Days of John Barleycorn

Getting Ready for the Funeral of the "Mightiest John in History"

By ELLIS B. BARNES

"JOHN, if you have tears to shed, prepare to shed them now, for as certain as the sunrise your last days are in sight. Old boy, you had a fine time in this world, and things went pretty much your own way. You cut a wide swath in many lands, respecting neither age nor sex. All flesh was fair game for you; kings and paupers alike went down to their graves after a career in your service, while you chuckled and gloated and continued the slaughter. You have been a champion of champions but you have met your match in the opening of 1917.

"You must be tossing on your pillow these nights and dreading the peep o' day. If you were not such a notorious villain we could feel downright sorry for you, yea, even shed a tear now that troubles are rolling in upon you like a sea. But like every other transgressor you must drink your cup to the dregs, you must tread the winepress alone."

Think of John treading the winepress! However, we will not press the analogy too far. The time has come for the mighty John to make his last will and testament.

* * *

"When the women of a former generation made war upon you, spat upon you and refused to come near you, you held your fat sides and cackled. 'Them dear women,' you croaked, 'they don't like me.' And you were right about that, for of all your victims you hit the women the hardest, and they never forget such as you. You hit the pride, the love, the purse, the homes of women, and your blows were never tempered with mercy. You patronized the women of this country as long as you dared; you laughed at them when your laughter had in it the ring of the maniac's glee; you mocked them in the day of their calamity; and now when your old fat heart is being wrung with anguish and you are feeling the bit-

terness of death the women are not inclined to do the offices of the Red Cross nurse for you. Your tender mercies were cruel. Your benevolence had in it the teeth of lions. The women suffered two pains for every one you inflicted on husband, son, or brother, and they now see with joy your long-delayed retribution coming like a whirlwind. You are now walking on the edge of the pit to which you drove so many, and the fires into which you drove millions are now roaring their welcome to you.

"John, you will soon know that the hottest hell into which a man can fall is the one he kindles for others.

* * *

"Then, too, the preachers made life a burden for you, John, through many long years. Every preacher looked on you as an enemy to be destroyed, and never got near enough to speak politely to you even had he been so disposed. The preachers cannot forget all the evil you have done them, and they are not sorrowing for your sorrow, and now the great corporations turned against you, and the railroads gave you a body blow that sent you reeling; and the fraternal organizations expelled you from their councils and treated you as an outlaw. Yet you seemed to have a warm place in the hearts of your countrymen, no matter what happened to you. You had more lives than many cats. You knew how to light on your feet in any event. You could find a friendly port in any storm.

"But when the fiction writers entered the lists against you and you were sent to the hospital for repairs, we, who have watched this warfare for twenty years, knew that you were being outgeneraled and outfought. These writers gave you the unkindest hurt of all. They were not preaching temperance 'sermons,' so they said, just telling what you had done to them—note that, too—and if any wanted the benefit of their experience they were welcome to it; if not this

was a free country, and a man can take advice or let it alone as he prefers. The polite way in which the novelist mauled you must have made you wish that they had used a real, live machine gun and had the agony over with.

* * *

But John was not down and out by a good deal. He had several fights in him yet. He pulled his belt a little tighter, gritted his teeth a little harder and said to himself:

"I'll show these cranks that I'm not ready for the boneyard yet, durn 'em!"

Straightway he sent for his old friends, the politicians, who had always stood firm and true when all others took to the long grass, and asked them what they were going to do to help recoup his fortunes and regain his health. But this time they wobbled and said:

"John, old pard, it's no use, the jig is up, everybody's agin' ye, and we've got to look out for ourselves. We stuck to you as long as there was any hope, but the hope is gone."

Whereupon John said that they were wrong, that business was never better, especially in dry territory, that all that was needed was more dry territory to put the business on Easy street. But the politicians were not convinced. They had heard a rumbling which they thought meant John's days were numbered. Then when the Supreme Court and Congress went back on the mighty John he wiped the perspiration from his forehead, sent for the doctors and his ghostly advisors, begged them to do what they could for him ere the breath left his body, and composed himself for the inevitable.

At last reports John's temperature was 104, and the physicians hold out no hope. A few of his old friends remain to weep while the days of the mightiest John of history draw to a close.

Education as Soul-Building

Growing Citizens for the Kingdom of God

By HERBERT MARTIN

A WIDELY known evangelist said not long since that had he a million dollars to bestow he would give one dollar to education and the balance to the church. His conception of the self or soul differs widely from that of another whose personal experience of the value of an education would urge him to make at least an equal distribution to those two religious institutions. For the one the soul was an entity whose only function was to be technically redeemed; for the other the problem was the development of a soul which in the process was being redeemed.

THE WHY OF EDUCATION

The type and function of education will vary according to one's view of the nature of the soul. For Comenius the chief function of the school is man-making. "Man has to be educated to become a man." Under such a view education is vitally significant. For Froebel every person has a part assigned, a definite function to perform in the universe as an organic unity. The nature of each is in tune with the whole. The first concern of the educator in this case is to discover what the laws of nature are, and make possible their free expression in the individual. The teacher exercises a "benevolent superintendence" in this process of development from within. The educative process here is largely negative and passive.

At the other extreme stands Herbert, for whom the soul is without form and void, having "no capacity nor faculty whatever" save a characteristic inertia against ideas. Out of this action and reaction, this attack of ideas upon the soul and its defense there is developed what is called

mind, which is but the cognitive aspect of the soul. Such a concept of the soul's nature attaches large significance to education, since it is the school that determines the ideas that shall be presented to the soul. Thus the differences between individuals, born free and equal, are explicable in terms of "education and environment." For Rousseau "the child has a soul to be kept pure." "Everything is good as it comes from the Author of nature; everything degenerates in the hands of man." For him education must be through contact with nature. Émile must be alienated from society in order that his soul, originally pure, may not be contaminated.

EDUCATION AND LIFE

Our appreciation of education depends upon its significance for life. The prevailing type of education expresses the life values of its exponents. Our educational philosophy grows out of our philosophy of the self or soul. Where the older theological concept of the soul is dominant modern education is an enterprise of doubtful worth to the soul. Rousseau's theory were better here. If the soul be perfect at birth why any education other than what the misfortune of life demands? It need only be fenced about to save it from the evil that is in the world. If it show traces of fallen heredity the miracle of grace is what is needed rather than education. And yet we believe in the admonition to "grow in grace," which many seek to practise.

Even Paul, of miracle experience, was not yet made perfect, had not yet attained, was still pressing forward, growing and becoming. These and many like expressions are not mere figures by which Paul graced his discourse. He meant what he said. He

uttered the fact of soul growth, of increasing soul stature. Paul, academically trained, graduating in the evening of life from the school of experience with Christ, possessed proportions of soul beyond what were his when he stood by consenting to the death of Stephen.

Students of religious education today speak of their enterprise as one of soul-building. They look forward to the time when the present dramatic and often tragic accompaniments of the soul's acceptance of Christ shall have been superseded; when through home, society, school and church, each become more thoroughly Christian, our children shall come up to youth and maturity and never know themselves to have been other than Christian. Souls will be saved in the making. Then will the Kingdom of God more truly have come.

THE BUILDING OF SOULS

The motive here suggested is that education be viewed as a process by which souls are developed and enabled to actualize more fully their divine potential, and that without it they cannot attain the stature that should have been theirs. So interpreted education will become the inalienable right of every child, the imperative and inescapable obligation of every adult. Education as soul-building will prove the divine process by which life's lesser values and baser materials are transmuted into eternal spiritual realities. This new world of spiritual values will be the Kingdom of God. Education intelligently grasped as soul-making will no longer be suspected, endured, tolerated or apologized for. It will have attained the dignity of the only concern, of the whole duty, of man.

Drake University.

Evangelizing the Inevitable

SHAILER MATHEWS, IN THE BIBLICAL WORLD

MEN who take the gospel hope-fully believe in an inevitable future. They do not believe that the world is coming to an end, but that it will continue. They see changes constantly impending, and with whatever wisdom they can assemble they undertake to bring the gospel to bear upon the forces that are making the changes.

They mean to evangelize the inevitable.

* * *

Christianity has never been effective when it has endeavored to evangelize forces which are reactionary. It has always centered around those persons by whom history is actually being made. The current of real history carried Paul away from Antioch

and Ephesus and other cities that were soon to be only symbols of the past, and flung him across the sea into creative history at Rome. When Paul came to Rome, Christianity began to evangelize the inevitable.

So, too, Luther was caught up by the new forces which made modern Europe, and carried into these forces the gospel.

Every man who has been of religious significance in history has had an intuitive readiness to throw in his lot with the inevitable while it was in the making, and to leaven it with the gospel.

Our own day calls for similar evangelization. The church must win the loyalty of the men who are actually making tomorrow.

* * *

The current of the inevitable future does not run through the comfortable folk who want things to stand as they are because it is too bothersome or costly to make them better—the complacent householders who live where rents are moderate and living expenses are still susceptible to the manipulations of thrift. Such persons individually have their value, but if the church chooses to be a purveyor to middle-class comfort and intellectual inertness, it will have small influence in the future.

The line of the inevitable runs through men who control corpora-

tions and are masters of capital, labor unions, men of science, social reformers, women's clubs. Can people of this sort be brought to handle the gospel? If they cannot be evangelized, the inevitable will come off unevangelized. That will be as serious a matter in the United States as it is in Spain or Italy.

The inevitable future lies in great movements already in operation, like socialism, internationalism, the economic struggle, education. These movements are not dependent on the churches for their existence. They are bound to continue regardless of the church. But if they are to embody Christian principles they must be systematically evangelized.

* * *

Its capacity to evangelize the creators of an inevitable future will be the real test of Christianity. You cannot measure the truth of a teaching by counting its converts or by its loyalty to the letter of the Scriptures. There never has been a heresy or a fanaticism that has not pleaded a literal in-

terpretation of the Scriptures. Nor will Christianity be tested by the ability of religious leaders to appeal to masses who do not think and will not think. Demagogism never has been a test of truth any more than it has been a test of wisdom.

The glory of the gospel is the fact that it always has been, is, and always will be capable of bringing the power of God into men, institutions, and forces that are really making history.

Nothing is more futile than to try to evangelize ancestors, whether they be buried or contemporary.

If you doubt it, look about and ask yourself whether the type of theology which is being so zealously made into obscurant and reactionary propaganda can possibly have any constructive influence among the men of science, social reform, and international outlook who are already at work making the future.

Men with the future in their souls cannot be won to Jesus Christ by praise of a theology that will not work with posterity.

Some Great Books of Today

THE HUNGRY STONES. By Rabindranath Tagore. Ernest Rhys, in his biography of the famous Calcutta poet and philosopher, says that his finest work lies, not in his songs or his plays, but in his short stories. In this late volume are included thirteen stories, each of which has its own distinctive individuality. Tagore's philosophy is woven into them all. The following bit of wisdom is worth a score of pages of some of the Indian's poetry:

"When we were young, we understood all sweet things; and we could detect the sweets of a fairy story by an unerring science of our own. We never cared for such useless things as knowledge. We only cared for truth. And our unsophisticated hearts knew well where the Crystal Palace of Truth lay and how to reach it. But today we are expected to write pages of facts."

This is quoted from the tale, "Once There Was a King." If Tagore can get this truth into the fact-cluttered brain of the Occident, he will not have won the Nobel prize of a few years ago for nothing. (Macmillan Company, New York, \$1.35.)

POEMS OF THE GREAT WAR. Selected by J. W. Cunliffe. It is sometimes declared as an inevitable result of war that literary activity is stifled, but evidently this has not been true of the great war of today. Here are gathered three hundred pages of genuine poetry, most of it of fine quality, and all of it of poignant interest.

Among the poets whose work is included are Harold Begbie, Robert Bridges, G. K. Chesterton, Alice Meynell, John Masefield, Vachel Lindsay and Edgar Lee Masters. A hopeful sign is that most of the verse printed in this volume is not "without form and void," as is much of the present day output, and we feel comforted to believe that Stephen Phillips may have spoken prophetically when he said, shortly before his death, that one of the results of the war would be the clearing away of freakishness in literature. Of course it will take some time for that result to obtain on this side of the water, but it is good to know that the process of clearing has begun even three thousand miles from Boston and Chicago. (Macmillan Company, New York, \$1.50.)

POETRY AND THE RENASCENCE OF WONDER. By Theodore Watts-Dunton. Swinburne called the author of this volume "the first critic of our time—perhaps the largest minded and surest sighted of any age." The essay on poetry was originally published in the Encyclopedia Britannica. Such a statement as the following is not exactly pleasant reading to us Americans, who think we have discovered something of exceeding great originality and value in our rhymeless, unmetrical verse. The author speaks of "the quaint American heresy which seems to affirm that the great masters of metrical music, from Homer to Tennyson and Swinburne, have been

blowing through penny trumpets 'feudal ideas,' and that the more unmetrical the lines the more free do they become from the penny trumpet and the 'feudal ideas.'" We trust that some of our moderns will take time to read this book, especially a certain Chicago vers librist who it is reported carries his poems around in a cigar box, and dashes off his inspirations as they come to him while riding on the elevated or lunching at Thompson's restaurant, or taking in the movies. He may learn that his cigar box method does not make him a genius, and that hard work is expected even of an artist,—fully as much as are long hair and a flowing tie. Of course he and his ilk will throw Watts-Dunton into the discard along with Tennyson, Keats, Homer and the rest of the conventional "rhymsters." (E. P. Dutton, New York. \$1.75 net.)

THE SPELL OF SCOTLAND. By Keith Clark. This is one of the invaluable "Spell Series" of travel books, which form almost an equivalent to a journey abroad. A pleasant feature of these books is that most of them were written before the war and there is no danger from mines, submarines, or aeroplane bombs as one reads. The Scotland story is as full of charm as Scotland itself, with its tales of Bruce and Wallace, Scott and Burns, Carlyle and Stevenson. The full page views in color of the Scott and Burns countries are especially appealing. (The Page Company, Boston. \$2.50 net.) T. C. C.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

BY ORVIS F. JORDAN

A Hundred Years of City Missions

Probably the oldest City Mission society on the continent is the Congregational society of Boston. The centennial anniversary of this society will be celebrated in the Old South Church, Jan. 28. The secretary, Rev. D. W. Waldron, will give a report for the century. Addresses will be given by Rev. Jason Noble Pierce and Rev. George A. Gordon of the Old South Church. A hundred years ago the society was organized in Old South Church and the offering that year was \$173.08. The past year, the income of the society was nearly twenty thousand dollars.

Milwaukee Goes to Church

For a second time the churches in Milwaukee have had a "Go-to-Church Sunday" campaign. The advertising campaign this year was very effective, including a window card reproducing a famous painting representing Christ bearing the cross. The Sunday selected for the event proved to be a very cold one, the thermometer registering nine below zero. In spite of the weather the congregations of the city in all churches totaled ninety thousand, as against sixty thousand on an ordinary Sunday. The movement was led by Rev. Paul B. Jenkins.

Billy Sunday's Results in Boston

The revival meetings conducted by Billy Sunday in Boston have resulted in a total attendance of over a million in one hundred tabernacle meetings. It is said that forty thousand persons have "hit the sawdust trail." A prominent Methodist worker states that less than one-tenth of these are conversions in the sense that they will represent people making a first profession of religion. The collections had resulted in offerings of \$75,000 before the final offering to Mr. Sunday had been made. The meetings were to close on Jan. 21.

Yale School of Religion Attendance

The Disciples came near outnumbering the Congregationalists in the Yale School of Religion this year. The Disciples have thirty students and the Congregationalists thirty-one. The Methodists are next with twenty-three. Two new men have been

added to the faculty, Prof. Luther Allan Weigle, who becomes Horace Bushnell Professor of Christian Nurture, and Rev. George Baptiste Hatch, B. D., who instructs the students in voice training. The Lyman Beecher lectures on preaching this year will be given by Bishop William Fraser McDowell of the Methodist Episcopal Church. The Alumni Lecture will be delivered by President Harry Otis Pritchard, of Eureka College. During the last few years the endowment of the school has increased by \$815,000.

University Preachers

The University of Chicago has called to the service of the religious life of the university Dr. Cornelius Woelfkin of New York, who will preach on February 4 and 11. President H. P. Faunce will be the preacher on February 18.

G. Campbell Morgan Resigns

Rev. G. Campbell Morgan of London has been in ill health for years, but the strain of the war time has brought him to a near-breakdown. He has resigned the pastorate of Westminster church in London, where he has served effectively for twelve years. The Congregationalists of America propose to secure his presence in this country at the Northfield conference and at the next National Council meeting of the denomination in Los Angeles.

World Conference on Faith and Order

The World Conference on Faith and Order being called by the Protestant Episcopal Church has a North American Preparation Committee which was to hold its first meeting at Garden City, Long Island, Jan. 23 and 24. The committee consists of about one hundred and seventy-five men from all parts of the United States and Canada and includes members of the following communions: Anglican, Armenian, Baptist, Congregationalist, Disciples of Christ, Friends, Lutheran, Methodist, Moravian, Polish Catholic, Presbyterian, Reformed, Roman Catholic, Russian and Serbian. It is believed that never before have so many men of so many

different communions worked together for the common purpose of trying to understand and appreciate each other and to bring out the points of agreement which they hold in common as Christians.

Religious Educators Meet in Chicago

The leading workers in denominational colleges and in denominational annexes to state universities met in Chicago the second week in January. The advertising feature in educational work was given considerable discussion. It was shown that a group of colleges had collaborated successfully in bringing students to five Protestant colleges of Minnesota. The Methodists reported a college raising \$400,000 in small contributions by an intensified advertising campaign. The officers elected for the American Association of American Colleges are: President, Dr. J. S. Nollen of Lake Forest College; vice-president, Hill M. Bell of Drake University; secretary-treasurer, Dr. R. Watson Cooper, re-elected.

Home Missions Council Meets

Twenty-five home mission boards are now federated in the Home Missions Council. This body met in New York, Jan. 9, 10 and 11. The organization is able to report the completion of a plan for comity in Utah, where the work is properly distributed among the denominations. The committee on statistics reported that the home mission funds of the various constituent bodies the past year were \$11,756,023. Dr. Charles L. Thompson was re-elected president, William D. Demarest was re-elected secretary.

Foreign Missions Conference

The various foreign missionary societies of America are federated in the Foreign Mission Conference of North America. They met this year in Garden City, Long Island. Great stress was laid upon the work in Latin America, which was presented by Dr. Robert E. Speer, and the work in Africa which was set forth by Dr. Cornelius H. Patton, secretary of the American Board. The work of education on the foreign field was given greater consideration than ever before.

Social Interpretations

By ALVA W. TAYLOR

Decisive Victory and Lasting Peace or Decisive Peace and a Lasting Victory?

Now that the Allies are confident of ultimate victory they are talking about a decisive victory and lasting peace. This means the victory of the conqueror, who humbles his enemy to his knees and dictates the terms of peace. A recent English



paper published a cartoon in which, after the manner of the Victor Talking Machine advertisements, Emperor William was listening to his "Master's Voice," his master being John Bull. This type of decisive victory can never bring lasting peace. It can only bring hate in the heart of the conquered, a resentment that will not down, and the devotion of whole peoples to a revanche, such as the French people have longed for ever since Bismarck gained his decisive victory and sought to impose a lasting peace upon a humbled France. Whatever the war-obsessed governments of Europe may think of President Wilson's move for peace, he has, in the words of Prof. Albert Bushnell Hart, one of his consistent opponents, furnished one of the greatest state papers in modern history and spoken to the reason and the conscience of the world. What the world needs is not a decisive victory for the sake of imposing a "lasting peace," but a decisive peace through the agreement of both sides, an acknowledgment of war weariness and a conversion to the standards of peace rather than to those of war and conquest. Germany's demand that the discussion of means for lasting peace be postponed until after the war is ended puts her, as ever, at variance with all that world opinion that sought to work through Hague tribunals, international law, etc. Germany vetoed most of the proposals made at The Hague and has broken most of the international laws. Now she proposes to settle this war without including means for lasting peace. If she will not agree to include this item in peace negotiations it is then worth while for the Allies to fight on until means for future and lasting peace are made the first item of the coming peace conference.

The Biggest Bootlegger of Them All

The *Kansas City Star* in a very striking editorial indicts Uncle Sam as the biggest bootlegger of them all. He has permitted the shipment of intoxicants into dry territory, grants Federal licenses to men who can hold them for no other purpose than that of breaking prohibition laws, and freely circulates wet advertisements of every kind through dry territory. Now that the Supreme Court has declared the Webb-Kenyon law constitutional, the dry states have some hope of protecting themselves against the old construction of the rights of interstate commerce to break the laws of dry states. A bill has been introduced in the Senate to prohibit carrying into dry territory any newspaper or other form of advertisement which offers to sell liquors, and another to compel every applicant for Federal license to sell liquor to advertise in the public press what his purposes are in applying for the license. The dry states, whose legislatures meet this winter, are busy preparing "bone-dry" laws, now that they are assured of their constitutionality.

Has Uncle Sam Forgotten?

Uncle Sam stands as the Big Brother of the small peoples: He demands that Mexico have the privilege of working out her own salvation, and that European nations keep their imperial claws off the neck of the numerous small American republics. He also gives a warm welcome to the contention of the Allies that they are fighting for the integrity of the helpless small peoples, and explains that he is in Haiti only to straighten things up for the Haitians. But has Uncle Sam forgotten all this fine principle in his purchase of the Danish West Indies? To take them over without a plebiscite of the people of the islands is to hawk them from one government to another as if they were so much inert merchandise. Perhaps there is little doubt that the people of these islands would give an overwhelming majority for the change of government, but Uncle Sam should stick to principle and allow them to do it.

The "Profiteers"

Lord Davenport, Britain's new food dictator, is after the "profiteers." Here is a man after Lloyd George's own heart. To one who

thinks in terms of humanity rather than in terms of property the most amazing and atrocious of all the human malfeasances in this war is that governments conscript their humanity to the last man, and even draft the women for national service, and then allow any class or calling to grow rich off the nation's importunity. A million young men gave their lives at the front, and millions of parents, wives and children mourn them; other millions surrender their normal occupations to devote themselves to the nation's crisis, and then a few, like vultures over the battlefield, grow fat on the unspeakable business of making profits out of the world's calamity. Count Botocki was cashiered in Germany because he conducted his office as food dictator by restricting the consumers and putting no leash on the purveyors. Strength to the arm of the great Welshman who proposes to conscript profits as well as men.

A National Anti-Saloon Fellowship

Charles Stelzle is doing yeoman service for the cause of prohibition in his little paper, *The Worker*, through which he seeks to reach America's working millions with the type of argument that applies to the laborer's stake in the liquor question. A National Anti-Saloon Fellowship, something after the order of the British trades union prohibition fellowship, will be organized among the trades unionists of America. Its purpose is to defeat the efforts of the liquor men in their attempts to dominate the American labor movement in regard to this issue.

The Profits of Croesus and the Seven-Day Workman's Week

The steel trust reports earnings of approximately \$86,000,000 for the third quarter of the current year. This is only a little in excess of the earnings for the other two quarters, and the total for the year will run doubtless well above three hundred millions of dollars. This gives a dividend of more than 40 per cent upon the common stock of the corporation. Some months ago this industrial octopus raised the wages of its employees slightly. It had been shown by government investigations that the average of the wage in the steel industry was among the poorest in America, while the number of working hours to earn that wage averaged

among the highest of those imposed by any employing concern in the country. There are still thousands of men who work an 84-hour week in order that the company may pile up its 40 per cent dividends. No more complete puncturing of every claim made by the steel companies for the 12-hour day and the 7-day week has been made than that made recently by the New York State Industrial Commission in the case of the Lackawanna Steel Company of Buffalo. The prosecution of the investigation was joined in most heartily by the best citizens of the city, among them leading lawyers, business men, social workers and ministers. An 84-hour week is an inhuman working week and it is a sad commentary upon the American public conscience that any firm is allowed to impose it, let alone one that is able to pile up 40 per cent dividends upon a stock that is authoritatively reported to be watered to double or thrice the value of the real investment. The Lackawanna Company made a claim that its finances had been bad of past years and that it must now make good the deficit. It was amply demonstrated that in this particular case the failure to pay dividends in the past was due to bad financial management and there is certainly no twist of logic that can lay upon the laborer's back the penalty for poor financing.

A New Type of Leadership in China

A fine illustration of the way in which the youth of China is beginning to furnish leaders for bigger things in their native land is given by Mr. C. T. Wang. Mr. Wang graduated from a missionary college, spent three years in the United States in graduate studies, taking a complete law course, and returned to his native land to teach one of the leading high schools instead of practicing law. With the great incursion of Chinese students to Tokyo some years ago, when 5,000 were there attending the various universities, he went among them as a Y. M. C. A. secretary. From this he was called into the foreign service of his country, then elected to the senate under the new republic, where his organizing ability made him vice-chairman. Still further promotion was given him in the cabinet, where he became minister of commerce and industry. This position he resigned when Yuan attempted to gain the crown, because of his thorough-going republican principles, and he counted it no step downward to become again a Y. M. C. A. secretary, this time of the nation at large.

The Sunday School

Personal Work

The Lesson in Today's Life

By JOHN R. EWERS

AS ONE looks back over the formative influences that played about one in the more plastic years, certain elements stand out with a remarkable distinctness. J. Z. Tyler used to tell the young people that it



Rev. John R. Ewers

was the little iron tongue of the switch that determined the destination of the mighty train, and a little event may determine one's destiny. Thus I recall one autumn evening, when strolling home from supper at the old college, that one of the upper classmen invited me to a meeting in one of the fellow's rooms to talk over "Personal Work"—a term that meant little to me then. In that room we studied this very chapter. We tried to find out just how Jesus met and won this strange woman for his cause. We learned how his high and fine personality overcame the evil in her, and inspired her to win a whole city for Him. At the close of the study each one present was given a name. He was told to make that fellow his friend and to have, as the one object, the winning of that man for Christ and the Church before spring. As I recall, there were about fifty young men in the school that autumn who had never made a public declaration of their loyalty to our Saviour. Before spring all but five, including the captain of the football team, had confessed Christ. All through the winter this little circle of personal workers met in one room, studied different cases of personal work and knelt in prayer that God would use them to win men, one by one, for the Lord.

Twenty years have sped into eternity since that little group met in that student's room and I can truthfully say that the highest and truest joy of this period to me has been the continuation of personal work—the winning of men and women, young

people and boys and girls for the Master. Nothing makes one so humbly thankful as to think that God will use such imperfect instruments as we are to actually win men for Him. It means that God works through us; that God honors our willingness. It means that one man can actually win a thousand others! Ponder that—how it thrills you with joy!

Moreover, it is the best way of building up the church. It is Christ's way. He seemed not to depend upon crowds. Here he meets this one woman at the well. He wins her. Nicodemus comes to him by night—he wins him. Matthew he calls from the custom house. Zaccheus is won at the dinner table. He wins a household out on the Bethany hills. A lame man at a pool, a blind man at a gate, a leper by the dusty roadside, a woman grinding meal, a vine dresser pruning his vine, a shepherd leading his flock, a soldier mourning for his dead daughter, a widow following the bier, a fisherman drawing his net, one by one, here and there, day after day, in every place, all sorts and conditions—Jesus by personal work won them. I say it is the best way to build the kingdom. Not mob psychology, but personal talks appeal to the best people. When people come calmly, after having all objections reasonably met in personal conversations and understanding precisely what they are doing, the church gains strong and permanent recruits.

When I say that personal work is the best way, I do not mean to say that it is the only way. Union revivals undoubtedly have large value. Social service and mass movements may not be ignored, but as I analyze the situation now, the greatest weakness of churches and Sunday schools lies in this realm—the failure to develop personal work. Nor must we overlook the fact that even in the Billy Sunday campaigns personal work is honored and used. Sunday knows well that without it his meetings would be failures. The pastor who himself does personal work and who trains his members and teachers to this task will have a constantly growing church.

This is the outstanding lesson from John 4—Jesus as a successful worker—each follower also a worker. What was the first thing the Samaritan woman did?

*The above article is based upon the International Uniform lesson for February 11, "Jesus and the Woman of Samaria." John 4:1-29.

Disciples Table Talk

J. H. Goldner Seventeen years at Euclid Avenue, Cleveland

On January 14, J. H. Goldner began his eighteenth year of service as pastor at Euclid Avenue church, Cleveland, O. When Mr. Goldner entered this pastorate he found a frame structure and a church membership of 400. Today the church has its home in a modern edifice worth almost \$150,000 and has 1,200 members. There were 156 accessions to this congregation during the past year, and a budget of \$32,000. At the present time the church supports seven missionaries on home and foreign fields and leads the entire brotherhood in amounts of gifts to missionary and benevolent enterprises.

Maxwell Hall Goes to Broad Street, Columbus, O.

Maxwell Hall, who has served as general financial secretary of the Intercollegiate Prohibition Association, with headquarters in Chicago, has accepted a call to the pastorate at Broad Street, Columbus, O., and has already begun his new work. Mr. Hall succeeds George P. Rutledge, who resigned several months ago to accept the editorship of the Christian Standard. Mr. Hall holds a degree of Bachelor of Divinity from the Yale School of Religion. He formerly served as pastor at Athens, O.; Uniontown, Pa., and at Portland, Ore.

Who Said Christian Endeavor Is Dying?

Lin D. Cartwright, pastor at Fort Collins, Col., has decided that Christian Endeavor is about the liveliest organization going. On a recent Sunday morning he was tendered a real surprise. Just before entering the pulpit the president of the Senior Christian Endeavor Society of his church presented him with a couple of innocent looking envelopes with the casual request that they should not be opened until he was in the pulpit. Upon noting their contents he found them to contain the startling announcement that the Endeavor society had conducted a secret campaign during the week and had obtained subscriptions and cash sufficient to liquidate the entire indebtedness of the congregation amounting to \$1,700. The second envelope carrying the actual pledges was necessary to be produced before the pastor could be convinced that some mistake had not been made. Mr. Cartwright had been laboring in his own mind with various plans and had had some sleepless nights, expecting some time during the year to urge the liquidation of the debt.

Five Year Period Plan Succeeds at Richmond Avenue, Buffalo

Richmond Avenue church, Buffalo, N. Y., John P. Sala minister, is just closing a five year period occupied in retiring the original \$40,000 mortgage incurred in enlarging their plant. This has been reduced to approximately \$8,000 now, and this has been provided for in a legacy that will shortly be available. With commendable spirit the congregation plans to maintain the standard of giving that has been necessary to provide for this obligation in addition to regular current outlays and missions, and they have launched upon a new five year program

which will distribute these sums among worthy enterprises. One especially notable item in this program is a loan fund to be raised for the use of students who can be enabled by it to attend college.

I. J. Spencer Begins Twenty-third Year at Lexington

I. J. Spencer began his work at Central church, Lexington, Ky., in 1895, and early this month he preached special sermons in anniversary of the twenty-third year's beginning. Central church has a new director of religious education, Marshall Dunn, who is a graduate of the University of Minnesota and who has been specializing in religious education at Transylvania, under W. C. Bower, former director of education at Central church.

Broadway, Lexington, Ky., Will Have New Building

Construction is beginning on the new building of Broadway church, Lexington, Ky., to which Mark Collis ministers. The structure, when completed, will have cost approximately \$100,000. The main auditorium will have a capacity of 1,300, with about fifty rooms. A Sunday school attendance of a thousand will be provided for. A recreation and amusement hall will be a feature. Mr. Collis recently celebrated the anniversary of his twenty-fifth year as pastor.

Notable Women's Organization at Linwood Boulevard, Kansas City

The Minute Circle of the Linwood Boulevard church, Kansas City, is an organization of women with a reputation for doing things. The 1916 report shows disbursements of \$8,351.26. Of this, \$2,110.21 was spent in maintaining a special welfare station in a needy district of the city, where two specialists and a nurse conduct baby clinics. Over \$3,000 was also expended for a lot on which it is the intention of the women to establish a \$10,000 welfare station this year.

Los Angeles, First, Adds 1,300 Members in Five Years

Russell F. Thrapp has served First church, Los Angeles, Cal., only five years, but during this time over 1,300 persons have been added to the church membership, all at regular services. The year 1916 was the banner year to date. More money was raised for current expenses and missions than ever before, and over \$8,000 was expended for repairs on the building. On November 20, the Sunday school raised over \$250 for Boys and Girls Rally day. The C. W. B. M., on December 8, raised \$700 for its living link fund, and the church at the Christmas season gave \$200 for good cheer work among the city's poor.

Praise for Missouri's "Shepherd of the Hills"

C. C. Garrigues, of First church, Joplin, Mo., has come much in touch with J. H. Jones, superintendent of the Third District, Missouri, and writes of him: "Mr. Jones is doing a monumental work. I know no man who fits his big job better than this patient, tireless, resourceful, big-visioned, lovable 'Shepherd of the

Hills.' This Third District, with its 31 counties and 640,000 folks, only one-fourth of whom are identified with any protestant church, is indeed a big field. We have about 250 congregations, with a membership of slightly over 30,000. We have county organizations in 24 of our 31 counties." During the past year Mr. Garrigues has accompanied Superintendent Jones to the county conventions, presenting the themes, "The Whole Church and the Whole Task" and "Financing the Kingdom." Mr. Jones pronounces last year's conventions the best in the district's history, as measured by attendance, churches represented, offerings and enlarged undertakings.

W. H. Book Addresses 1,000 Men and Boys

Addressing a big meeting for men and boys in the Strand Theater, Shelbyville, Ind., on January 8, with nearly 1,000 persons in attendance, W. H. Book, pastor of the Tabernacle Christian church, Columbus, Ind., asserted there never had been so opportune a time for state-wide prohibition as today. He declared this was true because the parties are equally divided as to power and responsibility in the State Assembly, which makes useless the old threat of the brewers and distillers that they will get even in the next election with the party opposing the liquor interests. The meeting was under the auspices of the Boy Scouts, and was the fourth of a series arranged by C. Ralph Hamilton, scout executive.

Levi Marshall to Leave Nevada, Mo.

Levi Marshall has filed his resignation as pastor of the church at Nevada, Mo. The resignation was accepted, and will take effect July 1. Mr. Marshall has not decided where he will locate. Six years ago Mr. Marshall took charge of this church. He came to Nevada from Hannibal, where he had been pastor of First church for a number of years. During his leadership the Nevada church has expanded. One of the board members reports the church has been more successful and prosperous under Mr. Marshall's pastorate than ever before. The church is entirely free from debt at this time.

C. S. Medbury Thirteen Years at Des Moines

Charles S. Medbury rounded out his thirteenth year as pastor of University church, Des Moines, a few days ago, his annual report showing a steady gain in membership and financial receipts. During the past year memberships added were 339, losses by death and transfer, 219, a net gain of 120. The membership on January 1 was 3,192, of which number 2,249 are on the resident roll, 431 non-resident, 450 permanent student and 72 annual student. Since Dr. Medbury has been pastor he has received 1,488 persons by confession of faith and 3,036 by letter and statement, a total of 4,524 additions during thirteen years. The treasurer's report shows the total general fund receipts for 1916 to have been \$14,201.15, as against \$11,197.04 for 1915, a gain of \$3,004.11. Department missionary activities show a grand total of \$5,836.36 for the year just closed.

Brotherhood a Success at Joplin, Mo., Church

First church, Joplin, Mo., is one church where a Brotherhood has been found to work, and work most effectively. C. C. Garrigues, pastor at First, writes that one of the gratifying features of the

year's work has been the activity of the Brotherhood in personal work, in local reform, in public advocacy of the Prohibition Amendment throughout the county, in conducting the every member canvass and in promoting the work generally. This organization includes some of the most influential citizens of Joplin. The little city of Joplin is rated the most prosperous city of its size in the United States today, and Mr. Garrigues sees an unusual opportunity here for religious activity. First church has just closed one of its best years. There has been a membership increase from 438 to 568, the Sunday school having increased from 413 to 448. There is a Junior congregation of 66, and a Mission circle of 15. A Dorcas Circle reaches a large per cent of the women. Over a thousand dollars went for missions and benevolences. An increase in the missionary fund of more than 129 per cent is reported.

Sunday School Field Workers Meeting at Indianapolis

This week, from January 22 to 28, the national and state Sunday school field workers of the Disciples are in session at Indianapolis. Morning and evening sessions are being given to training school periods, and afternoon sessions to the Field Workers' Association. The training school is open to all interested in field Sunday school work. The faculty includes: Professor W. C. Bower, Lexington; E. Morris Fergusson, of the Maryland Sunday School Association; Professor C. E. Underwood, of Butler College, and the national Sunday school administration force of the Disciples. Garry L. Cook, of Indiana, is president of the Field Workers' Association, which is coming to be a real force for more substantial religious education among the Disciples.

A Good Report from Columbia, Mo.

The following is a condensed report of the 1916 work of the church at Columbia, Mo.: Resident membership, 980; non-resident membership, 200; increase during the year, 138; loss by death and removal, 67; net increase, 71. The total amount of money raised during the year by the church and its organizations was \$9,034.82. Of this amount \$3,012.57 was contributed to missionary and benevolent work. Some of the larger amounts given to missions and benevolences were as follows: Foreign missions, \$610; this was for the support of Dr. Jennie Fleming, living link in India. American missions, \$135; Missouri missions, \$125; church extension, \$100; National Benevolent Association, \$100; Christian education, \$100; European relief, \$277; local relief, \$416.90; Christian Woman's Board of Missions, \$491. The Sunday school has closed a successful year, with a present enrollment of 1,000, including cradle roll and home department.

Missouri Church Prospers Under Permanent Leadership

One of the hopeful signs of the times in the Sunday school field is the fact that most superintendents are now being retained for a number of years. In these columns a few weeks ago was given the story of a Kentucky superintendent who had been at his post for forty years. F. L. Moffett, pastor of South Street church, Springfield, Mo., for ten years, writes that the superintendent there, W. R. Self, has done fine service in that field for twelve years. Thus both the church

and school leaders have been able to co-operate effectively in building up a real school. Professor M. A. O'Rear, of the Normal School at Springfield, serves as Director of Education, and President W. T. Carrington is in charge of the Senior school. The entire school enrolls nearly five hundred persons. During Mr. Moffett's term of service with this church 1,074 persons have been added to the membership. Eighty were added last year. Over a thousand dollars was given to missions and benevolences during 1916.

Arthur Dillinger Can Not Leave Altoona, Ia.

Evidently, one way for a pastor to make himself necessary to a church is to build up the educational side of his work. Arthur Dillinger, who was called from Altoona, Ia., to Salina, Kan., could not get away from his Iowa charge because the students in his various classes would not let him. During the past year Mr. Dillinger has been teaching two midweek Bible classes, having last year considered Comparative Religions and New Testament Doctrine. A stereopticon and genuine scholarly methods of study have made these classes unusually successful. Mr. Dillinger says he really has "a small Bible college conducted on progressive lines." In evangelism no revival meeting are held, the "individual after individual" method is used. Fifty persons have been added to the church during

the two years. [Since the above note was written a letter comes from Mr. Dillinger, stating that a note in last week's "Century" was misleading. This item, which was based upon a report coming through the mails, was of course unjust. Mr. Dillinger makes this statement: "I am staying because of the loyalty and pledge of the church to stand with me for definite future progress." He also states that he is not receiving either a raise in salary or an auto.—Office Editor.]

Near-Mexico Church Continues to Prosper

The Mexican embroilments of the past year have not affected unfavorably the prosperity of First church, El Paso, which P. J. Rice has been ably leading for over ten years. The year 1916 was the best in the church's history. Without special revival services 102 persons were added to the membership. Total receipts from all sources were \$6,500, about \$1,500 of this amount going for missions. The every member canvass of the year brought the largest results ever reported.

"The Deeper Life" as a Revival Theme

That the Christian world is beginning to roll into the light of a deeper spirituality is evidenced in many ways. A single evidence is the greater seriousness and sincerity now prevailing in the churches

NOW IS THE TIME!

To secure an Annuity Bond of the Foreign Christian Missionary Society. Send a check today and we will promptly execute and return a bond.

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during special evangelistic seasons. Ernest H. Wray, pastor at Steubenville, O., for four years, will hold his own meeting again this year, for the third time, and the special theme for consideration will be "The Deeper Life," the sermons being preached from the Gospel of John. Mr. and Mrs. Owen Walker will assist in the music. This congregation recently had Mission Leaders Doane, McCall, Hedges and Hanna with them, and Mr. Doane will give a week of lectures at Steubenville during the spring.

Fruitful "Wash Line" at Central Church, Buffalo

Central church, Buffalo, N. Y., B. S. Ferrall, minister, put out a unique wash-line recently. On a Sunday when special efforts were made toward funding their building proposition a Sunday school class marched around the auditorium with four hundred dollar bills strung on a line and hung upon the proposition.

Record-Breaking Year at Lebanon, Ind.

A. L. Ward began his fifth year with Central church, Lebanon, Ind., the first Lord's Day in the year, preaching to more than six hundred people. The past year has been a record-breaker in three particulars. The missionary offering was \$1,530, the Sunday school reached an enrollment of seven hundred and additions to the church within the year numbered 206.

Chicago Church Gives \$1,200 for Missions

Of the \$7,245.73 raised last year by Jackson Boulevard church, Chicago, \$1,219.80 went for missions. Austin Hunter, pastor, reports 124 persons added to the membership during the year; funerals conducted, 54; weddings, 41; average Sunday school attendance, 425. Miss Ora Haight represents this church as living link missionary in India. At the annual dinner of the congregation, A. R. McQueen, of Austin church, made the address.

"Dan" by F. Lewis Starbuck

One thousand copies of F. Lewis Starbuck's little book, "Dan," have been printed, and Mr. Starbuck's congregation at Howett street, Peoria, Ill., are selling the book, the profits of the sale to go toward the new building at Howett Street. "Dan" is "an allegory in three parts in which the subjects of Birth, Life and Death are represented in the story of Dan Mannering."

Drake Professor Writes of Billy Sunday in Narrative Poem

"In Sunday's Tent" is the title of the little book just out from the pen of Lewis Worthington Smith, professor of English in Drake University. It is published by the Four Seas Company, Boston. This is reported as "the first serious attempt in literature to set forth the sinner's struggle to the light as it is seen in the Billy Sunday campaigns." It is somewhat after the style of John Masefield's "Everlasting Mercy." The volume sells at 60 cents, plus 4 cents postage.

Appreciation for J. N. Jessup

J. Newton Jessup has been with Magnolia Avenue church, Los Angeles, since November 1. He is pleased and en-

couraged with the outlook. The church seems genuinely in earnest and eagerly anxious to go forward. The church gave a reception Friday night, January 5, in honor of the retiring pastor, R. W. Abberley and his wife and the incoming pastor and his wife. On leaving Hopkinsville, Ky., the ministerial association, of which Mr. Jessup was president, gave him a fine letter of appreciation.

Chicago Ministers Will Discuss Dry Issue

The next meeting of the Union Ministers' organization of Chicago, under the auspices of the Chicago Church Federation Council, will be held Monday, January 29, at 10:30, in the First Methodist church. This will be "Dry Chicago Day," and the chief speaker will be Clarence T. Wilson, who is at the head of the Methodist Temperance Union. It is requested that all Disciple pastors of Chicago and community be in attendance.

A Fruitful Texas Church

Central church, Dallas, Tex., with its various departments, gave to foreign missions last year \$1,143.63; to home missions, \$1,167.66; to the Fowler Homes, \$2,295.38; to miscellaneous charity, \$109.91. For all purposes there was expended the sum of \$16,383.11. Harry D. Smith leads this philanthropic congregation. Nearly \$30,000 was expended for improvements on the building in 1916.

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Drake Professor Addresses Newton, Ia., Men

T. J. Golightly is one of the new leaders at Drake, being one of the professors in the department of religious education. But he is not confining his activities to the class room. A few evenings ago he delivered an address before a men's banquet in the Newton, Ia., church, and the local newspaper devoted an entire column to the address, which dealt with the world's progress in religious emancipation. Among other excellent things Professor Golightly said: "The world has progressed gradually through the great commission, and is just now realizing the significance of the injunction, 'teaching them all things whatsoever I have commanded you.'"

Kirkville Preacher Says Golden Age Is On the Way

R. W. Lilley, who leads the work at Kirkville, Mo., is no pessimist even in these dark times of war. In a recent sermon on "A Look Into the Future," he said: "I believe that this was a more sordid and selfish world three years ago than it is today. Materialism is being weighed and found wanting. We are witnessing as never before a demand for economic, social and civic righteousness."

South Dakota Minister Will Teach Bible in College

For a score of years A. H. Seymour labored as a minister and Sunday School leader among South Dakota Disciples. He has recently been called to teach a credit course in Bible history and literature in the Northern Normal and Industrial School at Aberdeen. The textbook used is the Bible itself.

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Ladies' League of Lakewood Church, Cleveland, Makes Financial Record

During 1916 the Ladies' League of Lakewood church, Cleveland, O., received into its treasury \$2,539.39, and after making all expenditures has over \$200 in its treasury. The C. W. B. M. expended \$334.51. The Lakewood church increased its income for current expenses by 42.5 per cent over 1915. An increase in cash raised for benevolences is reported of 96.6 per cent. The Sunday School received \$2,492.42. S. E. Brewster leads at Lakewood. He reports seventy-eight persons added to the membership during the year. Mr. Brewster made a total of 1,120 calls, and delivered 255 sermons and other addresses.

New York Disciples Church Quits

The property of the Lenox Avenue Union Christian church in New York has been sold for \$32,000 to a Swedish Lutheran church, and the Disciples organization has voted to go out of existence. No further information has been received.

Death of Mrs. Edwin Patterson Ewers

Mrs. Edwin Patterson Ewers, mother of John Ray Ewers, minister of East End church, Pittsburgh, died at the home of her son Sunday afternoon, Jan. 14. She was a devoted Christian mother and had been a member of the Fayette, Ohio, church for thirty-five years. The funeral was from the old home church and was conducted by Dr. S. M. Cook of Rudolph, Ohio. "Mother Ewers" loved the church above all things and her chief joy was her son's ministry.

E. H. Wray at Bethany College Rural Conference

E. H. Wray, pastor of First church, Steubenville, O., was one of the speakers at the Rural Conference held last week at Bethany College.

Welcome for W. M. White at Memphis, Tenn.

A large number of the members and friends of Linden Avenue church, Memphis, Tenn., were gathered at the church on the occasion of the reception given

Mr. White and family by the Linden avenue congregation. The city government was represented in the welcoming speeches, also the Business Men's Club of the city. Milo Atkinson represented the Disciple churches.

Another Auto for a Busy Pastor

Among the events of the past year at Central church, Buffalo, N. Y., was the presentation to pastor B. S. Ferrall of a fine auto. Mr. Ferrall is shown appreciation in other ways. During 1916 he was invited to speak at various times in ten of the Buffalo churches and in churches out of the city; also at the Seamen's Home, at the Buffalo Assembly, at the Erie County Penitentiary, at the Curtis Aeroplane Company, and at a peace flag raising. Mr. Ferrall has some very active organizations, among them a Men's Community Bible Class, a Corona Bible Class of young men, a Camp Fire Girls' organization, and the Winifred Ferrall Bible Class, which last furnished the supper at the annual meeting on Jan. 17. At this gathering it was reported that the churches had, during 1916, raised over \$14,400; of this \$8,239 went for the building fund. There were 119 responses to the gospel invitation during the year.

E. M. Waits to Dallas Disciples

President E. M. Waits of Texas Christian University, Dallas, Tex., delivered the address at the January mass meeting of the Dallas Disciples, at Central church. His theme was "The Spiritual Opportunity of the Southwest."

L. E. Murray as a Lobbyist

L. E. Murray, pastor at First church, Richmond, Ind., was appointed a member of the lobbying committee of the Indiana Anti-Saloon League to assist in getting the state legislature to pass a state-wide prohibition bill. He spent several days at Indianapolis during the campaign.

E. W. Cole Addresses 24 Indiana Conferences

During the last three weeks of January Elmer Ward Cole of First church, Huntington, Ind., is scheduled to deliver

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twenty-four addresses at county conferences of Christian churches in the Northern Indiana District. Among the points being visited by him are Auburn, Angola, Kendallville, Marion, Redkey, Decatur, Fort Wayne and Columbia City.

* * *

—Edward Clutter is in a meeting with the church at Powhatan, Kan.

—The congregation at Benton Harbor, Mich., led by the pastor, T. W. Bellingham, entered the new year clear of debt, having during the past year raised cash to pay off all indebtedness. Mr. Bellingham has served this church for eight years.

—The Christian Endeavor meeting at Centennial church, Bloomington, Ill., was recently led by the boys who attended an Older Boys' Conference, which was held a few days ago at Galesburg.

—The church at Princeton, Ill., to which C. C. Carpenter ministers, is rejoicing in a remodeled building, over \$6,000 having been expended upon the improvements.

—February 11 has been set as the date for the dedication of the new \$30,000 building of Howett Street church, Peoria, Ill.

—F. C. McCormick has been called from Milton, to Dublin, Ind., church.

—In the newly instituted "church college" at Tabernacle church, Franklin, Ind., the most popular course is reported to be that in Sociology, in which William Mullendore leads. All courses are said to be quite successful.

—W. D. Bartle, who leads at Salem, Ind., reports that 45 persons have been added to the membership there during last year, all coming at regular services. Twenty-three of these came by confession of their faith. This church gave \$370 of the \$2,400 raised during the year for missions and benevolences.

—W. D. Cunningham, Tokyo missionary, gave an address at the Uhrichs-ville, O., church on January 13.

—Appreciation of its pastor by the Central church congregation at Rockford, Ill., was evidenced at a recent meeting of the official board, when a gift of gold was handed over to the leader, W. B. Clemmer. Mr. Clemmer reports that three persons were added to the membership the last two Sundays.

—Ford A. Ellis is to conduct evangelistic services for the Lansing, Mich., church.

—It is reported that Grand River Avenue church, Detroit, Mich., has the largest Sunday school in Michigan.

—The Honeywell evangelistic company has been conducting a tabernacle campaign in Owosso, Mich.

—Professor Athearn, of the department of religious education in Boston University, has issued another "Malden leaflet," entitled "The Correlation of Church Schools and Public Schools." The Malden Leaflets are issued as a study course for the guidance of the City Council of Religious Education at Malden, Mass. This new publication may be secured from Professor Athearn for 25 cents.

—Miss Kate Hammond, a business woman of Mexico, Mo., has been chosen financial secretary of Central church, Des Moines, to which W. A. Shullenberger now ministers.

—The program, "Life Lines Across the Sea," furnished by the Foreign Society for Endeavor Day, the first Sunday in February, is very popular. Hundreds of societies have ordered the supplies and will make the day the big day of the year. The offering for the Damoh, India, Orphanage work will be liberal, as this work supported by the Endeavorers for more than fifteen years, is dear to the hearts of the young people. Supplies can be secured by addressing S. J. Corey, Box 884, Cincinnati, Ohio.

—First church, Springfield, Ill., is reported to have been the first church of the city to vote in approval of the campaign which has been begun to make Springfield dry. The campaign is being waged under the leadership of Dr. T. J. Knudson. Other churches, the dry committee is assured, will take favorable action.

—Carey E. Morgan has begun his sixth year as pastor at Vine Street church, Nashville, Tenn. Mr. Morgan has fully recovered from his nervous breakdown, reported in these columns several weeks ago.

—George W. Titus, who has been associated with the Anti-Saloon League of Indiana for several years, has been called to minister to the Mishawaka church, and has accepted.

—Guy L. Zerby, of Donovan, Ill., who was called to the work at St. Joseph, Ill., was to have begun service there on January 21.

—The resignation is announced of A. M. Hootman, for four years pastor at Greencastle, Ind. His resignation will take effect April 1.

—C. G. Kindred, of Englewood church, Chicago, addressed a recent meeting of the Tri-City Evangelistic Association of Christian churches, which includes the churches of Davenport, Ia., and Rock Island and Moline, Ill. The meeting was held at Davenport.

—William V. Nelson, of First church, Grand Rapids, Mich., has received a unanimous call from First church, Toronto, known as the Cecil Street church. It is reported that Mr. Nelson has refused the call.

—Members Day was observed at First church, El Paso, Tex., in harmony with the uniform schedule of special days adopted by the Ministers' Alliance of the city. P. J. Rice, pastor at First, preached on the theme, "If Christ Were King."

—Albert R. Adams, of Decatur Street church, Memphis, Tenn., has refused a call to an eastern church.

—First church, Fort Dodge, Ia., and its pastor, G. J. Wolfe, are talking of a building for church purposes and business combined. The plan is to use the first three stories for business offices and the fourth for church services.

—Ernest Reed, formerly at Kinmundy, Ill., is now at Keithsburg, Ill.

—W. O. Foster, recently resigned

from his Atlanta, Ga., work has begun his new task at Hartselle, Ala.

—Z. T. Sweeney, of Columbus, Ind., recently preached at First church, Evansville, Ind.

—John A. Denton, son of H. A. Denton, pastor at Galesburg, Ill., has begun work as pastor at Plattsburg, Mo.

—The congregation at Central church, Buffalo, N. Y., has grown 75 per cent since the pastor, Geo. H. Brown, came to the work two years ago.

—The Endeavor societies are taking a deep interest in the traveling libraries furnished by the Foreign Society. Each library is made up of ten missionary books by our own workers and is sent to a society for sixty days for fifty cents plus postage or express. If interested write S. J. Corey, Box 884, Cincinnati, Ohio.

—Ionia, Mich., church raised over \$4,000 last year for its work.

—In a four weeks' simultaneous campaign with all the leading churches in the city, the Christian church of Chanute, Kan., closed December 17 with sixty-three additions, fifty-one by confession and twelve by letter or statement. Nearly all were adult young people. The pastor, E. A. Blackman, did the preaching with his brother, L. J. Blackman and wife, of Chicago, in charge of the music.

—E. N. Duty and the church at Charleroi, Pa., report fifty-eight additions to the membership and \$5,340 raised for home purposes, with \$335 for missions and benevolences during the past year.

—J. H. Fuller of the Mt. Washington church, Kansas City, Mo., reports that the congregation there had the pleasure of closing the year out of debt. Larger plans are being made for 1917.

—Forty-five persons were added to the membership at Wellington, Kan., church during the past year. Over \$600 was given to missions by the church. H. W. Hunter has set some high goals for his people at Wellington during the current year.

—C. M. Smail has closed a three and one-half years' ministry at Beaver Falls, Pa., to accept the work at the Borough Park church, Brooklyn, N. Y.

—Bruce Brown is assisting W. E. Crabtree in a meeting at Central church, San Diego, Cal. Although this church is located in the business portion of the city, and in spite of much rain large audiences are reported. There were 43 accessions during the first ten days.

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